Anyone who utters it on Friday night in such a manner that he experiences ecstasy, Allah will cherish his heart with inspiration and manifestations - Al Hisnul Hasin

28. Al-Hakam (The Judge)

"Judge yourself before you are judged, and weigh your deeds before they are weighed. The wisest judgment comes from the one who knows he will be judged."

- Umar ibn Abdul Aziz (682-720 CE)
Source: Ibn al-Jawzi's
"Sifat al-Safwa"

One who says this Beautiful Name of Allah 99 times while in the state of Wudhu during the last portion of the night, Allah will fill his heart with noor and make him to perceive all secrets - Al Hisnul Hasin

BI'ISMIHI TA'AALA

Asmaa ul Husna

—

The Most Beautiful Names of Allah ﷻ

Ml.Moosa Kajee

AL-HAKAM ﷻ (THE BEING WHOSE DECISION IS DECISIVE ﷻ)

The name of Al-Hakam ﷻ encompasses within it all the lofty qualities and the beautiful name (of Allaah ﷻ) because only that Being can pass decisions who is seeing, hearing, having knowledge, being aware etc. Whoever does not possess these qualities will not be referred to as Al-Hakam ﷻ.

Allaah ﷻ is Al-Hakam (judge and decider) between His servants in this world and the hereafter in outward and inward matters. Allaah ﷻ is Al-Hakam in that things which He has commanded in the shariah and in whatever decisions He has passed regarding His creation whether it be verbally or by action. This is none other but Allaah ﷻ. Therefore, Allaah ﷻ has stated – and His words are the truth:

Only for Him is all praises in this world and the hereafter, and only for Him is hukm (decision/judgement) and towards Him you all will be returned. (Qasas)

Allaah ﷻ is that Being who has created all creation, then with perfect wisdom He ﷻ placed them on different ranks. Everything, according to their abilities have been bestowed different specialties and strengths. He ﷻ has stipulated the different forms of life and death. Without any doubt, Al-Hakam ﷻ has this right in His creation that due to His power, all-encompassing knowledge and perfect wisdom, He ﷻ can make whatever He wants, for whosoever He wants, in whatever condition He wishes, either halaal (permissible) or haraam (impermissible).

لَا يُسْأَلُ عَمَّا يَفْعَلُ وَهُمْ يُسْأَلُونَ

He cannot be questioned regarding that which He has done, and the creation will be questioned.(Ambiyaa)

Al-Hakam ﷻ is that Being that none can repel His decision and show doubt or reluctance in His judgement.

All the decisions of the universe come from the side of Allaah ﷻ. From Allaah ﷻ, when any decision is passed regarding anything in the universe, it will definitely come to pass. In the hereafter also, Allaah ﷻ will pass judgement. In this temporary world, the decision of sustenance, the decision of safety, the decision of good health, the decision of peace and contentment, the decision of death, the decision of life, the decision regarding children, the decision regarding rain from the heavens, and the decision regarding difficulties and problems all come from the side of Allaah ﷻ. Allaahﷻ's knowledge encompasses all of this.

In the world, Allaah ﷻ has passed a decision between truth and falsehood and has made clear that truth will be successful and falsehood a failure. Therefore, the small band of sahaabah ﷺ attained victory over the superpowers of their time and truth became triumphant.

On the Day of Judgement, man will be divided into two groups. The decision of success will be sanctioned for one group. Whoever has passed a life of imaan and taqwaa (piety) for him will be the decision of success and his abode will be Jannah. Whoever has left this world without imaan and good actions, for him will be the decision of failure and his abode will be Jahannam. In short, every person on the day of Qiyaamah will be recompensed according to his actions.

Similarly, the only Being who can decide and pass a decision of good and evil is Allaah ﷻ. Whatever Allaahﷻ has regarded as evil, is in reality evil and whatever Allaah ﷻ has regarded as good, is in reality good.

An excellent prescription for removing worries is to ponder over the meaning of Al-Hakam ﷻ - Whatever Allaahﷻ wants will come to pass. His decision is final. Without His intention, none can cause us harm. Never mind this; none can even wet our hair.

وَ مَا هُمْ بِضَارِّيْنَ بِهٖ مِنْ اَحَدٍ اِلَّا بِاِذْنِ اللهِ

And none at all can cause harm to him except by the permission of Allaah ﷻ. (Baqarah)

This verse proves that the decision of harm and benefit lies only in the hands of Allaah ﷻ. Therefore, weep in the court of Al-Hakam ﷻ for the solutions to any problems, because in reality both happiness and problems are from Allaah ﷻ. Even life and death takes place by the command of Allaah ﷻ - if the whole world and all its forces want to kill someone and Allaah ﷻ wishes to keep him alive, then no power can bring about death to that person.

Abdullah Ibn Abbaas ؓ narrates "Once Rasulullah ﷺ was mounted on an animal and he had placed me to sit behind him. After travelling a distance, he turned to me and said, "O my son!"" I replied, "I am present, what is your command?" Rasulullaah ﷺ said, 'Remember Allaah, Allaah will remember you and you will find Him in front of you at every moment. Recognize Allaah ﷻ in times of ease, comfort and happiness, Allaah ﷻ will recognize you in times of distress. When you have to ask, then ask only Allaah, and when you want help, then seek help only from Him. Whatever is going to happen in the world has been written by the pen of taqdeer (predestination). If all of creation get together and make an effort to grant you that benefit which Allaah ﷻ has not placed in your share, then they can never do so; and if they all get together and make an effort to cause you that harm which has not been written for you, then they will not be able to do so. If you can do so that together with conviction (yaqeen), you can have patience and do actions, then do so. If you do not have the power, then be patient because in being patient in matters which are contrary to one's nature, there is great goodness and blessings. And remember that Allaah ﷻ's help is with sabr (steadfastness), with problems there is comfort and with difficulty, there is ease.'" (Tirmidhi)